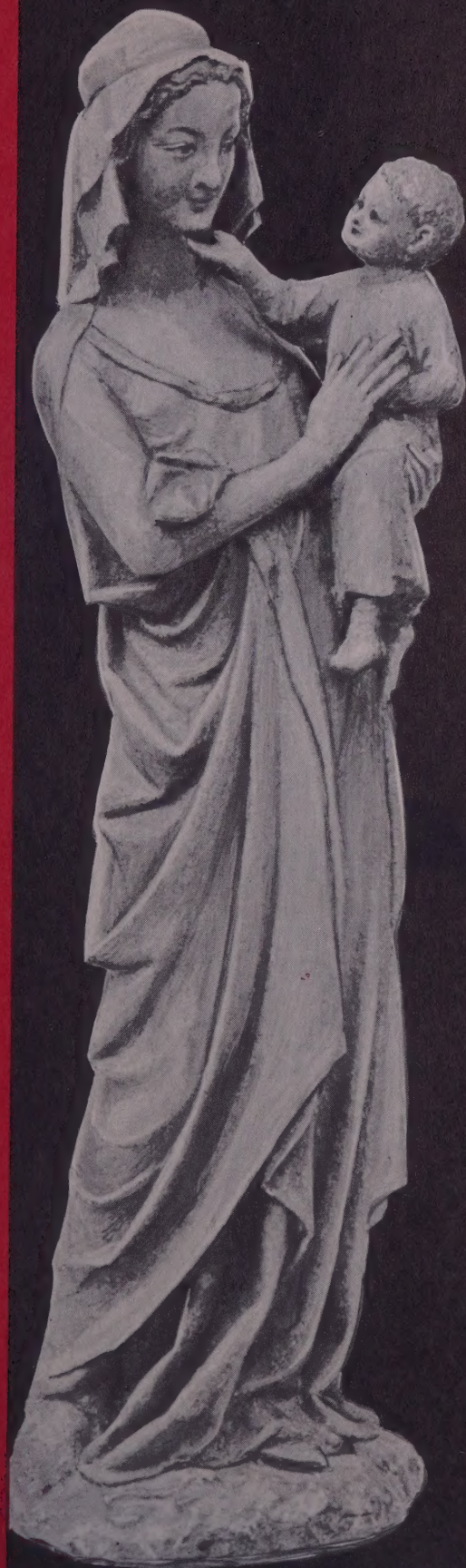


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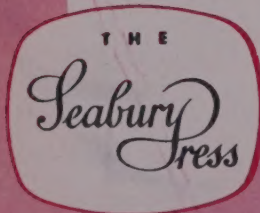
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Turning the Pages

THE Assistant Editor of this Magazine, Sally M. Humason, has been named one of the judges in the second annual Church Photograph Contest which closed on October 15. The other judges, named by the Promotion Department's Public Relations Division, sponsors of the contest, are the Rev. Clifford L. Samuelson, Executive Secretary of the Home Department's Town and Country Division, a distinguished amateur photographer, and Herbert Jackman, a former professional photographer who recently was named Executive Secretary of Christian Education's Audio-Visual Division.

The judges are busy considering the hundreds of photographs that were entered in the contest. As last year, FORTH will be privileged to reproduce the winning photographs. Watch for this special feature early in 1957.

A Card for Christmas

The lovely Madonna used to illustrate the Presiding Bishop's Message on page 7 of this issue is reproduced from a painting by a Christian artist of India, Frank Wesley, who is devoting his life to interpreting the Gospel message through his painting. This painting was made available to FORTH by the Committee on World Literacy and Christian Literature. They also have made it available in color as a Christmas card. Information concerning this and another card showing a Korean Nativity scene may be secured from the Committee, 156 Fifth Avenue, New York 10, N. Y.

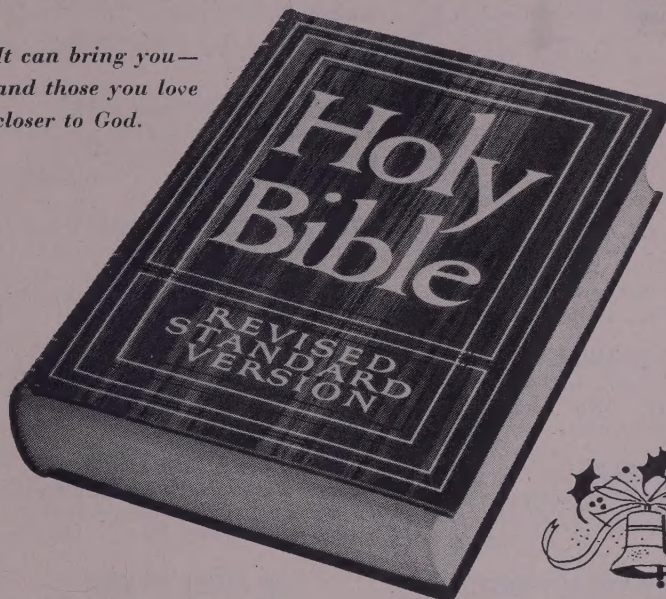
After Fifty Years

FORTH, again, has been the means of bringing together friends long separated by time and space. Readers will recall the photograph on the inside cover of the April issue showing a recent ordination in the Panama Canal Zone and identifying a veteran missionary, the Ven. E. J. Cooper. One of our subscribers recalled that fifty years ago her rector in Ridgefield Park, N. J., had been a man of similar name. A letter to Archdeacon Cooper confirmed the fact that he had, indeed, been her

continued on page 2

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DECEMBER

- 7-9 Meeting, Executive Board, Woman's Auxiliary, Seabury House, Greenwich, Conn.
- 11-13 National Council Meeting, Seabury House, Greenwich, Conn.
- 21 St. Thomas the Apostle
- 25 Christmas Day
- 26 St. Stephen, Deacon and Martyr
- 27 St. John, Apostle and Evangelist
- 28 Holy Innocents

JANUARY

- 1 Circumcision
- 5 Thirtieth anniversary, consecration, the Rt. Rev. Walter Mitchell, retired Missionary Bishop of Arizona
- 6 The Epiphany
- 19 Thirty-fifth anniversary, consecration, the Rt. Rev. Robert Herbert Mize, retired Missionary Bishop of Salina
- 22-23 Meeting, National Council Home Department, Bi-Racial Committee, Seabury House, Greenwich
- 25 The Conversion of St. Paul
- 27 Theological Education Sunday

Turning the Pages

continued from page 1

rector. This is just another instance of the way in which FORTH keeps you in touch with the church.

Bishops Meet

As this issue of FORTH goes to press the House of Bishops is in annual session at Pocono Manor Inn, Pocono, Pa. A full report of this important meeting will appear in the January issue.

It's Not Too Late

I hope that all of our readers will note particularly the important notice on page 5. This announcement is made at this time to give you ample opportunity to renew your subscription or to obtain new subscriptions for FORTH at the current low rate. If you find that FORTH enriches your church life this is a good time to interest others in becoming regular readers and subscribers.

It is not too late, also, to send in that list of Christmas gift subscriptions. Just think, if you send in five or more, the cost is only \$1 each. And a lovely gift announcement card will be sent in your name.—W.E.L.

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FORTH

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DECEMBER 1956

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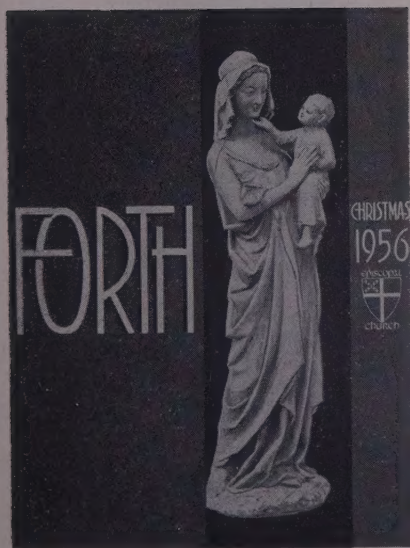
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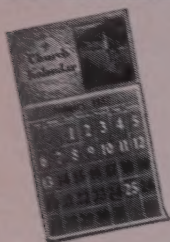


THE COVER. Thirteenth century French Madonna and Child and reproduced courtesy of the Metropolitan Museum of Art. For the Presiding Bishop's Christmas message please turn to page 7.

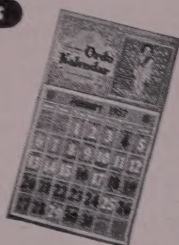
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The Sounds of Christmas

By JOHN M. GUNN

FOUR years ago this Advent season, playwright and wit George S. Kaufman, then appearing as a panellist on a television program, was heard to remark: "Let's make this one program on which no one sings Silent Night." The consequent uproar was sufficient to cause the sponsors of the program, in their kind of wisdom, to cancel Mr. Kaufman's contract.

The action was an injustice, for Mr. Kaufman's comment had considerable merit. From now until Christmas our ears will be bombarded by Silent Night, coming at us from department-store loudspeakers, street-corner singers, radio and TV programs, and junior choirs earnestly rehearsing, in two parts, for the annual Nativity pageant. By the time Christmas rolls around this lovely and reverent song will have become, through sheer repetition, meaningless.

It need not be so. The list of fine carols is virtually endless, and many of them are now available on long-playing records. An extended survey of them is impossible in this space, but here are a few highlights among Christmas disks.

One of the delights of last year's releases was a sprightly and joyous Calypso carol, "Mary's little boy chile," sung by the DePaur Chorus (men's voices) on a Columbia disk called *The Spirit Of Christmas*. There was also a spiritual new to

continued on page 5

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Forth Rates to be Increased

CHRISTMAS gift subscriptions to FORTH are still available at special reduced prices: three subscriptions for \$3.50; five for \$5. The regular subscription price, \$1.25 for one year or \$3.50 for three years, will be in effect until February 1, 1957. Then, for the first time since 1947, the subscription price of FORTH will be increased.

Naturally, we are reluctant to make this move and have postponed it as long as possible. But production costs have increased steadily during the past ten years—the price of paper has almost doubled—and we have no alternative.

At \$2 per year, however, FORTH will still cost less than most other magazines of equal quality and size. At \$5 for three years, FORTH will cost barely 15 cents per copy. Surely this is a fair price for the official organ of the Church and the most widely read of all Episcopal periodicals.

Subscriptions, new or renewal, received up to midnight, January 31, 1957 will be accepted at the old rate, \$1.25. Send in your subscription now and save.

Music To Your Ears

continued from page 4

this reviewer and well worth the listening called "Mary, Mary, where is your baby?". The Calypso carol evidently found wide favor: Columbia has announced for this season a DePaur *Calypso Christmas*, unfortunately not yet pressed at the time of this writing. Still another of last year's delights was *Christmas Songs*, sung by the "angels in pig-tails," the Obernkirchen Children's Choir, on the Angel label.

Other fresh carols are to be found on *The Christmas Mood*, sung by the Columbia Choir, and on *Sing Noel*, a recording made by the excellent choir of the University of Redlands and its fine director,

J. William Jones. These are Columbia. Victor lists a great many disks of Christmas songs, of which this reviewer found *The Voices of Christmas*, a mixture of pops and traditional carols sung by the Voices of Walter Schumann, much to his liking. And, of course, Victor issues that "must" of all collections of recorded Christmas hymns and carols, the two volumes by the Robert Shaw Chorale called, simply, *Christmas Hymns and Carols*.

Turning from vocal music, there are several items worth recalling to your attention. One of the few good bell records is *Christmas Carillon*, seventeen hymns and carols, mostly familiar, played by Arthur Bigelow on the forty-odd bells at Princeton

continued on page 32

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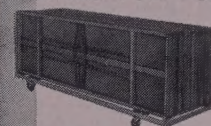
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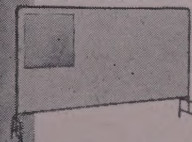
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Let Us Pray

CHRISTMAS, 1956

Edited by the Rev.

Robert N. Rodenmeyer, S.T.D.

THERE fared a woman driven forth
Out of an inn to roam;
In the place where she was homeless
All men are at homé.
The crazy stable close at hand,
With shaking timber and shifting sand,
Grew a stronger thing to abide and stand
Than the square stones of Rome.

For men are homesick in their homes,
And strangers under the sun,
And they lay their heads in a foreign land
Whenever the day is done.
Here we have battle and blazing eyes,
And chance and honor and high surprise,
But our homes are under miraculous skies
Where the yule tale was begun.

To an open house in the evening
Home shall men come,
To an older place than Eden
And a taller town than Rome.
To the end of the way of the wandering star,
To the things that cannot be and that are,
To the place where God was homeless
And all men are at home.

G. K. CHESTERTON

SO he who was God was made man,
by taking what he was not,
not by losing what he was:
thus was God made man
Let Christ lift thee up by that which is man,
let him lead thee by that which is God-man,
let him lead thee on to that which
is God.

ST. AUGUSTINE 354 A.D.



Madonna from a painting by Frank Wesley of India

The True Joy Of Christmas

A MESSAGE FROM THE
PRESIDING BISHOP

WE are all necessarily involved in the routine of what has been described as this "work-a-day" world.

Job, business, community, home, all these make their inexorable demands. Of recent years national and international crises have brought great and unaccustomed strains. Religion becomes a department of life, for Sunday, an occasional Sunday, or perhaps in certain cases for Christmas and Easter, or for others not at all.

Robert Browning wrote, "God's in his heaven: all's right with the world."

But Heaven and therefore God seem at times far removed from daily life and work. Then comes Christmas and the message, *The Word was made flesh, and dwelt among us.*

God is in Heaven but God in Christ is in the processes of history, yes, in all the ordinary experiences of life, reconciling the world and therefore us to Himself.

The realization of this fact is the source of the true joy of Christmastide. *They shall call his name Emmanuel, which being interpreted is, God with us.*

In humble thanksgiving, in private and public worship, we lift up our hearts unto the Lord.



Griff Davis

REBUILDING of Julia C. Emery Hall, an elementary school for girls at Bromley, Liberia, is being made possible by a United Thank Offering



grant of more than one hundred thousand dollars. Staff residence (right) is one of several new buildings completed at Cuttington College, Suakoko.

YOUR CHURCH IN THE NEWS

Archbishop of Canterbury to Join Jamestown Festival

THE Most Rev. and Rt. Hon. Geoffrey Francis Fisher, Archbishop of Canterbury, and Mrs. Fisher will visit the United States this spring to take part in the Jamestown Festival, the 350th anniversary celebration of the first successful English colony in the New World. The Fishers will arrive in this country on April 23 and remain here through the first week in May. This is their first visit to the United States since the Archbishop presided over the Anglican Congress in Minneapolis, Minn., and attended the World Council of Churches Assembly in Evanston, Ill., in 1955.

The Archbishop will join the Rt. Rev. Henry Knox Sherrill, Presiding Bishop, in ceremonies ten miles from Norfolk, Va., commemorating the initial landing of the colonists at Cape Henry on April 26, 1607. They will witness a re-enactment of the landing in 1607 from full-scale sailing replicas of the three ships that brought the first colonists and they will conduct the religious services at Cape Henry to commemorate the

landing and raising the cross by the colonists.

After this landing, the end of a five-month voyage, the colonists explored the mouth of Chesapeake Bay, then sailed up the James River to found their settlement at Jamestown on May 13, 1607. Jamestown is the site of the first Anglican church in this country and it was here that the first recorded Communion was celebrated.

A SECONDARY school will be built in Port-au-Prince, Haiti, through a United Thank Offering grant of \$100,000 and \$63,500 from BUILDERS FOR CHRIST (see page 16). Land has been purchased on the large park surrounding the National Palace, Haiti's capitol, conveniently located in the heart of the city only a few blocks from Holy Trinity Cathedral.

The school will follow the French educational system of taking pupils

for their last six years of schooling through the two degrees of *Baccalauréat*, which when completed are approximately equivalent to the American junior college.

Although church schools in Haiti are only a drop in the bucket compared to the need, they are a valuable contribution to one of Haiti's biggest problems, illiteracy. Public schools, even in Port-au-Prince, are overcrowded and there is not enough classroom space for all the children. In the rural areas where about ninety per cent of Haiti's population lives, even primary schools are widely scattered.

Thirty-six missions have primary schools in connection with their churches, but for the most part they are one-room, one-teacher arrangements with fifteen to twenty students. Inadequate as they are, these little schools mean the opportunity for a good many children to learn readin', 'riting, and 'rithmetic.

Since the Church has no primary school for boys in Port-au-Prince, the

program of the Grace Merritt Stewart School for Girls directed by the Sisters of St. Margaret, will be expanded to include boys. The proposed secondary school also will be co-educational. Both will charge tuition, as Grace Merritt Stewart School has been doing, but as far as possible, scholarships will be arranged for needy students. The planned enrollment in each school is about four hundred students.

THE Nature of the Unity We Seek will be the subject of the North American Faith and Order Conference to be held at Oberlin College, Oberlin, Ohio, September 3-10, 1957.

At its October meeting the National Council approved these representatives nominated by the Joint Commission on Ecumenical Relations, as the Episcopal Church's rep-



Episcopal Church Photo

NATIONAL COUNCIL officers honored the Rt. Rev. Jno. Boyd Bentley on the twenty-fifth anniversary of his consecration at dinner given by the Rt. Rev. and Mrs. Henry Knox Sherrill at Seabury House, Greenwich, Conn. Bishop and Mrs. Bentley (seated) admire cake with the Presiding Bishop and Mrs. Sherrill. Bishop Bentley was Missionary Bishop of Alaska before becoming Director of the Overseas Department and Vice President of National Council in 1948.

Vogel, Associate Professor of Apologetics and Dogmatic Theology, Nashotah House, Nashotah, Wis.; the Rev. Powel M. Dawley, Professor of Ecclesiastical History, General Theological Seminary, New York City; the Rev. John P. Craine, rector of Christ Church, Indianapolis, Ind.;

Peter Day, editor of *The Living Church*, Milwaukee, Wis.; Wilbur Katz of the University of Chicago Law School; Virginia Harrington, Associate Professor of History, Barnard College, New York City; and Mrs. Penrose W. Hirst of Lampason, Texas.



ROBUST Igorot infant is under inspection at St. Theodore's Hospital, Sagada, in the Mountain Province of the Philippines. Church's program throughout the Islands includes evangelism, education, and medicine.

representatives to the conference sponsored by the U.S. Conference of the World Council of Churches, the National Council of Churches, and the Canadian Council of Churches:

The Rt. Rev. Angus Dun, Bishop of Washington; the Rt. Rev. Chilton Powell, Bishop of Oklahoma; the Rt. Rev. Stephen F. Bayne, Jr., Bishop of Olympia; the Very Rev. John B. Coburn, Dean, Trinity Cathedral, Newark, N.J.; the Rev. Arthur A.



U.S. Navy

ARMED FORCES DIVISION Chairman, the Rt. Rev. Henry I. Louttritt, Bishop of South Florida, (fourth from left) and two dozen leaders of other Churches gathered for three days of routine Naval activity including a cruise aboard the aircraft carrier *USS Saipan* where they witnessed the intensive basic training of aviation cadets, participated in character education sessions, and observed the Navy's approach to moral and spiritual problems.

GOD'S CHURCH OR MANAGEMENT'S?

Twenty-four Priests and a Bishop Probe Problems of Church's Mission to Industrial Areas

By Julia R. Piggin

IS the Episcopal Church a country club church in a time-clock culture? Are we the management church, turning a cold shoulder to labor? Is the Church failing to relate itself to our industrial civilization? If not, why are so few of America's manual workers attracted to the Episcopal Church?

Late in September twenty-four priests and a bishop met on a mountaintop in the Poconos to take a long, hard look at the Church that arouses such questions. They were not a random sample or a cross section of the clergy. The priests were men hand-

picked by their bishops because their parishes are in industrial areas, the bishop head of a booming industrial diocese. Most of them were from Province III, which includes the steel and coal mining regions of Pennsylvania, Virginia, West Virginia, Delaware and Maryland, but the industrial South was represented by parsons from the textile towns of South Carolina and Alabama's steel territory.

The meeting was billed with a healthy mouthful of title: Conference on Missionary Work in Industrial Areas, conducted by the Divi-

sion of Urban-Industrial Church Work in co-operation with the Society for the Promotion of the Industrial Mission and the Urban-Industrial Committee of Province III.

The consensus was that "consultation" would have been a more proper designation, for the participants met resolved *not* to pass resolutions or attempt to formulate a program. But "conference" was the term used by the Joint Commission to Survey Missionary Problems in Industrial Areas in its recommendation to the General Convention of 1955 that such a gathering be held annually. Out of



STEEL MILLS employ tens of thousands of American workmen, but it is a good rule of thumb that if they wear overalls they are not Episcopalians. How to break down suspicion of workers who shun their bosses' Church is problem in industrial towns.

the pooled thinking of experienced men, it was hoped, would come suggestions toward framing a general strategy for winning more wage workers to active participation in church life that could be offered to the next General Convention.

It would have been easy at Glen Summit, just above the resort town of Mountaintop, Pa., to forget about mills and machinery, unions and class clashes. At times it seemed almost incongruous to talk about them there. Kirby Episcopal House is the summer home of a Woolworth partner, given by his son to the Di-

There are reminders along the road that climbs the mountain that teeming, industrial Wilkes-Barre is only ten miles down and coming closer—the sooty paraphernalia of strip coal mining, the gleaming new plant of a heavy machinery company. But, at the crest, there is only silent, mountain serenity.

There was neither silence nor serenity when the discussions began. Most of the decorously-toned round collars and rabats had been discarded in favor of loud, woolen sports shirts, and the opinions of the priests who wore them were as

strongly colored. Shaping the seminars was an ex-Mennonite who fits his own favorite description of other men, "a very smart cookie."

As a Detroit rector the Rev. G. Paul Musselman, executive secretary of the National Council's Urban-Industrial Division, was a union chaplain, an arbitrator of labor-management disputes and a columnist for a union paper. A master phrasemaker with an agile, ironic wit, he has the knack of maintaining an atmosphere of courteous informality while no punches are pulled.

He made the initial, frank admissions that set the tone of the conference. "We do not know the answers," he said, "We can give you many statistics of disaster and few of success. . . . It is a characteristic of the Church that as it becomes increasingly effective with the middle class it becomes less effective with the manual worker. . . . There is a major imbalance within the Episcopal Church. . . . We are not doing well at all in the larger cities of America. We are not evangelizing the manual worker. . . . We are interested in the worker as a person, but we are also interested in the increasing effect of what he does and says upon the world. . . . Have we a labor movement growing up unsanctified by the Gospel? . . . The rise to power of the worker heightens our necessity to minister to him."

Paradoxically, Mr. Musselman pointed out, the Episcopal Church was leader, not laggard, in its concern for labor. It was the first Church

continued on page 28



TOP TEAM in the Urban-Industrial Division are the Rev. G. Paul Musselman (right), executive secretary, and his assistant, the Rev. Richard J. Hardman, who is also the president of SPIM

ocese of Bethlehem for a conference center.

Its appointments recall a passing, graceful way of life, and the people who lived it. The family parakeet stands taxidermically immortal in his cage, the gracious portrait of the donor's mother still hangs over the drawing room mantel. The house is a greystone manor, looking out over formal flower beds, manicured lawns, a Japanese garden and an ice-green swimming pool to the flowing curves of successive olive and blue hills. Priests in sharp black and white seemed imported to accent a patterned pastoral.



COAL MINE region of West Virginia challenges the Church on several levels. Not only do miners associate the Church with management, but they lean toward less formal, fundamentalist groups

● MISS PIGGIN is an Editorial Associate of FORTH



RECONSTRUCTION in Greece takes courage and supplies. This leveled village is rising again from rubble with assistance from American friends.



SHACKS house hundreds who once hoped to bring up their children in clean homes, now destroyed by war, earthquake, or flood. Your Church offers aid until they are back on their feet again.



SWEET MOMENT is enjoyed by children who have had a close-up of communism. Hordes of refugees from Red China are helped by Fund money administered by Anglican bishop in Hong Kong.

SO far this year you, through your Church, have invested heavily in a Christian commodity—mercy. Your money has gone to meet emergency needs in every part of the world, as a vital supplement to the funds for relief included in the General Church budget. The agency that has acted for you to send prompt and specific help is the Presiding Bishop's Fund for World Relief, administered by the Rt. Rev. Henry Knox Sherrill and his Committee.

Some of the emergencies were national disasters, headlined around the world. Others drew no newspaper space, but they were towering in human terms.

In Paris, life has only the glamour of security for white-haired Russian refugees who live at the Orthodox Home for the Aged. Five hundred dollars dispatched at the urging of a concerned parish guild in Connecticut gave these venerable émigrés renewed release from anxiety.

In Malabar, South India, a gift of six hundred and fifty dollars was stretched by Syrian Jacobite monks to pay for a well that provides water for an entire village.

In impoverished European cities, a discretionary fund of \$1,500 has immeasurably eased the personal difficulties of Old Catholic and Orthodox clergy struggling to keep themselves and their Churches alive. In addition, the Presiding Bishop's Fund has sent Easter packages to these priests, their wives and children, a festival expression of practical friendship.

Aid in the thousands has gone to

WHEN YOU CARE YOU SHARE

Presiding Bishop's Fund for World Relief Works for You

Greece for tents, which substitute for houses of citizens and houses of God demolished by earthquake. Church services under canvas are attended by Greeks who go back to similar tents, eat food and wear clothing which have reached them via the Presiding Bishop's Fund.

Greek quake victims also have benefited from Share Our Surplus, the agency which distributes unneeded stock from America's warehouses to the world's areas of want. Contributions to Share Our Surplus account for the largest single 1956 grant from the Presiding Bishop's Fund. Sufferers in typhoon-torn Japan and hungry India are among others fed from our overflow.

Church World Service, in which the Fund also co-operates, is at work in these same fields, plus stricken sectors like Korea and Indonesia.

The Rt. Rev. Ronald O. Hall, mercy-minded Bishop of Hongkong, (FORTH, July-August, page 12) has received a share of the Fund out of which he ministers to flood-tides of refugees from Red China.

And all the money does not go overseas. When Sacramento, Calif., was crippled by flood last spring, the Fund stepped in with a sizable, stop-gap check to the diocese.

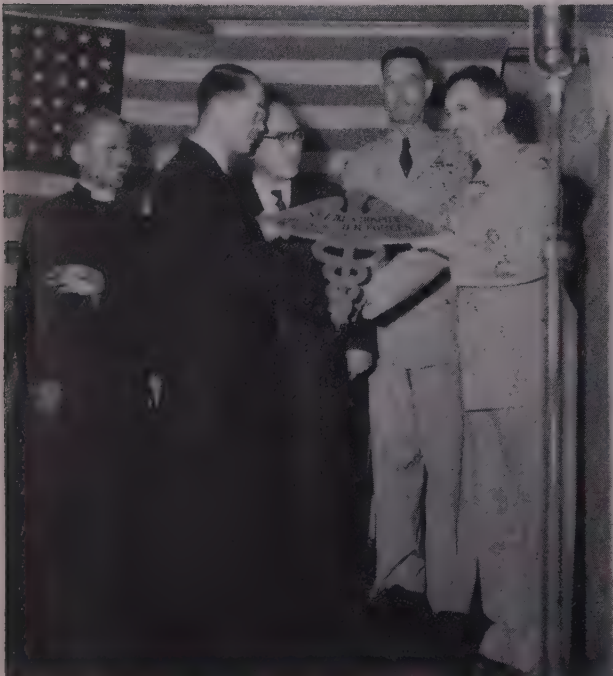
This month the Presiding Bishop's Fund enters its seventeenth year. Established to channel contributions to war relief, its records show that it has been employed to allay every conceivable human need. The Fund is your line of communication, through your Church, with the unfortunate of the earth.



CARGO of mercy is hoisted onto ship in New York harbor soon to sail for European disaster area. Presiding Bishop's Fund helps to provide food, clothing, medical supplies, temporary shelters.



NEW CROSS blazes at top of St. Luke's International Medical Center. Founder, Dr. Rudolf B. Teusler, defined St. Luke's as "a living organism, designed to demonstrate in convincing terms, the transmuting power of Christian love".



CEREMONIES at which U.S. Army relinquished St. Luke's hospital were conducted this past May. Plaque is presented to director, Dr. Hiroteshi Hashimoto, and Hiroshi Maruyama, deputy director (left).



PRINCESS MIKASA cuts cake at reception following reopening of St. Luke's on St. Luke's Day, Oct. 18. Modern medical center has undergone extensive rehabilitation, sets example for all hospitals in Japan.

Free to Fulfill its Mission

"WE are the fountain of revival for the sick and weary! . . . This is the haven that repairs and brings life to broken ships!"

On St. Luke's Day, 1956, at the heart of a ceremony of prayers and processions, a choir of white-capped nurses sang these lines from their hospital song with a jubilation that echoed around Tokyo. In an eight-page supplement swelled by greetings from the Prime Minister, the American Ambassador and other notables, the *Japan Times* celebrated, with the Japanese people, the restoration of St. Luke's International Hospital to full participation in civilian life.

St. Luke's has been a soldier, a military interlude in a merciful life. Founded in 1900 by the intrepid missionary doctor Rudolf B. Teusler, it had survived fire and earthquake and was in its third, phoenix-like incarnation when it was confiscated by the Japanese in 1941 at the outbreak of the Pacific War. Four years later, when Japan was occupied, it was commandeered by the United States Armed Forces, filled with wounded

servicemen, and re-dubbed Tokyo Army Hospital. Mustering out day arrived last May, and hospital authorities set the saint's day, October 18, as a deadline to finish rehabilitating the building. Fifty million yen (more than \$125,000) was spent to peel off its uniform and reclothe it in the acceptable mufti of a civilian medical center.

In September, as a sign of progress, a ten-foot, gold leaf cross was rededicated on the tower. Though a thorough outside cleaning and a painting job could not be managed in the ensuing month, the doors swung open on schedule, and the sick of Japan began to pour through them for healing.

To the doctors and nurses of St. Luke's the day had a Christmas morning quality. For eleven frustrating years they have looked hungrily from the windows of makeshift wooden quarters at their inaccessible, three hundred-bed plant a stone's throw away.

At first they were closer to desperation than discontent. Reduced from the most up-to-date hospital in Japan to a woebegone clinic with a handful of beds, Dr. Hiroto Hashimoto, the determined director, struggled valiantly to keep his staff together. Veteran diplomat and prominent Churchman Francis B. Sayre visited Tokyo in 1952 and described "long lines of suffering men and women, often with babies in their arms, crowding the clinic, all patiently awaiting their turn. Sometimes a look of despair told of a patient denied the hospital bed which alone might bring recovery from some mortal disease."

Mr. Sayre appealed to General Mark Clark, then commander of American forces in Japan, who agreed that the Army should vacate a block of temporary wooden buildings adjoining the hospital. Resolutely, Dr. Hashimoto and his colleagues pitched in to remodel and

refit them. It was far from "business as usual," but they soon had five wards with 130 beds at their command.

Supported by the *Nippon Sei Ko Kai*, St. Luke's began to operate on a voluntary, non-profit basis, train interns and residents, and run an out-patient department which handled six hundred cases per day.

Now that St. Luke's is back in the Japanese Church's hands, Dr. Hashimoto dreams of expanding it into the greatest medical center in Far Eastern Asia. To realize such an ambition a hospital must be affiliated with some university medical school, and for St. Luke's this poses a problem. In Japan, western medicine has developed in two parallel patterns. There are about a dozen medical schools in Tokyo, but almost all represent the authoritarian, didactic German method of instruction, focusing on the disease alone rather than on the whole patient. St. Luke's, though its professional staff is entirely Japanese, operates in the tradition of American medicine.

Until an attachment to a suitable school permeated with the American spirit can be formed, St. Luke's must be content with its fine program of graduate teaching. The College of Nursing is also affected by the lack of university ties, though it has the status of an independent junior college.

Whatever difficulties it may face, St. Luke's is once more free to fulfill its mission to the people of Japan. Mr. Sayre phrases the emotion of Churchmen on both sides of the Pacific when he writes,

"I rejoice that this great gift of the American Church may once again serve the ends for which it was given. The new St. Luke's, through the steadfast work of Japanese doctors and nurses, is about to serve again as a symbol of the Christian friendship between the growing East and West."



RNS

HEART of hospital is chapel. Here nurses participate in opening service. Hospital places great emphasis on school of nursing.

BUILDING FOR CHRIST

Tangible forward steps in the life and work of the Church have been made possible through gifts of Churchmen to the Builders for Christ campaign

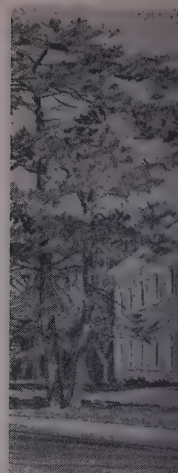
YOUR great campaign, BUILDERS FOR CHRIST, writes the Presiding Bishop of the Japanese Church, "has given our Church a realization of our own strength and proved to be a most effective impetus toward self-help."

"Without the wonderful support of BUILDERS FOR CHRIST, this ministry to the souls of our people in this new and growing area could never have been realized," writes the Rt. Rev. William J. Gordon, Jr., Missionary Bishop of Alaska. "I believe that a new bastion of the Church in Alaska has been established that will bear fruit in the missionary enterprise of the Church in years to come."

From all over the world, from the Philippines, from Puerto Rico, from the Church's eleven theological seminaries, the American Church Institute schools for Negroes, from strategic areas in the United States—Nevada, San Joaquin, Oklahoma, Missouri, Spokane and seventeen other domestic dioceses and missionary districts—the Presiding Bishop has received letters of thanks for the churches, parish halls, and schools made possible through the contributions of Churchmen everywhere to BUILDERS FOR CHRIST.

The campaign, inaugurated by National Council in 1953 in response to a directive from General Convention, set a minimum goal of \$4,150,000. By September 30, 1956, \$4,371,991.43 had been received. Of this \$866,932.02 has been allocated to the Church at home, \$2,086,257.05 to theological seminaries, and \$1,322,898.02 to the Church overseas. On these pages are a few samples of BUILDERS FOR CHRIST at work.

photographs continued on page 18



ARCHITECT'S sketch of new building. Builders for Christ.



FACULTY and married students at General Theological Seminary, New York City, have new residence



GROUND is broken for new divinity school of



MODERN, attractive faculty houses at Episcopal Theological School, Cambridge, Mass., have been made possible through contributions to the Builders for Christ.



addition to the library at Virginia Theological Seminary will provide new library equipment and facilities.



SEABURY-WESTERN, Evanston, Ill., is building library-auditorium addition. More buildings at all seminaries mean more facilities for students to meet critical need for clergy.



dormitory at Bexley Hall, College, Gambier, Ohio



CONSTRUCTION nears completion on library for Episcopal Seminary of the Southwest in Austin, Texas

Essential Additions for Overcrowded Seminaries



FOUNDATIONS are laid for the refectory and dormitory at the Philadelphia Divinity School. Meals currently are being served in poorly heated, overcrowded basement.



Concern for National Expansion and Negro Education



DORMITORY at Okolona College, Okolona, Miss., will be completed through *Builders for Christ* which aided construction and repairs at five American Church Institute Schools



PARISH HOUSE for St. Thomas' Church, Canyon City, Ore., will serve growing congregation



CONGREGATION of Trinity Church, Harlem, Ga., now has own church building. First Episcopal Church in Columbia County, it represents important step forward by Church in that area.



BUILDERS FOR CHRIST funds and the labor of dedicated parishioners combined to make this modern parish house a reality for St. Alban's, a mission founded in Los Banos, Calif., just six years ago

A Stronger Church in the Strategic Overseas Frontiers



ST. PAUL'S UNIVERSITY, Tokyo, Japan, received \$100,000 from *Builders for Christ* which also built a church in seven Japanese dioceses, two diocesan centers, and aided six schools



NEW CHURCH of St. Peter and St. Paul on Okinawa, under the jurisdiction of the Missionary District of Honolulu, will provide space for growing Sunday school of seven hundred students



CHAPEL at theological seminary in Mantanzas, Cuba, was consecrated in January, 1956



ORGAN at Central Theological Seminary, Tokyo, was gift through *Builders for Christ*



Venture in Brotherhood

At Frankfurt am Main

WHEN the dogma of papal infallibility was defined by decrees of the Vatican Council of 1870, a band of continental Catholic protestants broke with Rome and formed the Old Catholic Church (FORTH, June 1952, p. 22). Recognized as spiritual brothers by descendants of Englishmen who had done the same thing three hundred years earlier, Old Catholics enjoy full privileges of communicants in Churches of the Anglican Communion.

In Frankfurt am Main, Germany, this brotherhood is demonstrated in a practical, working partnership that is about to be solidified in stone. Foundations have been laid for the only church in the world to be owned in common by an Old Catholic and an Episcopal congregation. It will replace a pre-fab structure currently in use. Each parish retains its identity, worships according to its own rites, and adheres to its own canons. The business end of the operation, however, is handled by a unique body called a *Kuratorium*

composed of clerical and lay representatives of both groups.

Appropriately named for a seventh century Englishman who spent his life as a missionary to the North German tribes, St. Willibrord's Old Catholic Church reorganized after being bombed out twice during World War II. Its rector, the Rev. Paul Pfister, sleuthed the broken city on a bicycle and rounded up enough war-scattered parishioners to put up the present cracker-box wooden church. The building itself was a gift from the Episcopal Church in the United States through the World Council of Churches.

Episcopal St. Christopher's, dedicated to the patron of travelers, grew out of English and American military chapel services that mushroomed into a community church during the Occupation. It moved in with St. Willibrord's in 1954 when threatened with eviction from a quonset hut on land lent temporarily by the American Army.

Though in the jurisdiction of the



U.S.

BISHOP of Old Catholic Church in Germany (right), St. Willibrord's rector (center), a U.S. Army chaplain, and vestrymen take part in cornerstone laying for new church

Bishop in charge of American churches in Europe and staffed by American chaplains, St. Christopher's congregation is heterogeneous. The only church of the Anglican Communion in the city of Frankfurt, it has attracted German Protestants dissatisfied with their enervated parishes, disillusioned Roman Catholics, and overseas members of the Church of Sweden. The hard core of its membership is composed of American military personnel and Britons involved in Frankfurt's developing post-war industries.

St. Willibrord's and St. Christopher's venture has captured the imaginations of friends around the world, and financial gifts have been sent from dozens of churches in the United States. The largest single contribution was a grant of \$35,000 from the United Thank Offering.



PRE-FAB structure is used in common by two congregations, one Episcopalian, the other Old Catholic. They will share new building constructed in part through the United Thank Offering.

A Personal Share in The Life of America

By USHA RAJA RAM



WORKCAMPERS give first aid to member of Delmo farm community in Lilbourn, Mo. Usha Raja-Ram (right) and girl from Thailand made this work camp an international group.

VARIOUS dioceses, missionary districts, and parishes sponsor Summer Service Projects for high school and college students or those who have just graduated. They include work camps, interns-in-industry, hospital service, community service and rural projects (FORTH, January, page 8).

This is the story of one of these projects, an ecumenical work camp in southern Missouri, told by an Indian student who came to this country on a National Council scholarship (FORTH, September, page 8) to study at Teacher's College, Columbia University, and live at Windham House, church training center for women in New York City.

Conversely, ecumenical work camps give Americans an opportunity for summer service in other nations from Europe to the Far East. A list of Summer Service Projects at home and abroad has been compiled by the National Council, and any interested student may secure a copy by writing the Division of College Work, 281 Fourth Avenue, New York 10, N.Y.

I HAD seen America in the fall, winter, and spring. Now, at last, my first summer in the United States had come. It was exciting to see New York change as the climate climbed closer to that of India, but my mind was more often in southeastern Missouri where a new experience was waiting for me.

I was packing to spend six weeks at a place called North Lilbourn, where an ecumenical work camp was scheduled. My assignment had been arranged for me by the Ecumenical Voluntary Service of the United Student Christian Council. I had seen the bright face of America; now I was to see a problem area.

North Lilbourn is an all-Negro colony of seventy families who earn their living on the cotton plantations of southeastern Missouri—the Boot-heel. It is one of ten colonies owned by the Delmo Housing Corporation. The story behind Delmo is an absorbing one, especially to a visitor

from Asia. In the dark days of the American depression some Negro sharecroppers went on a sitdown strike along the highway, unable to live any longer in the hovels that served them as homes. The Federal government built 560 sound little houses grouped into ten colonies with the idea of eventually selling them to their occupants. Plans went awry, and about ten years ago it appeared that large private interests were going to buy the houses for their own use and scatter the bands of farmers.

Civic-minded laymen representing Methodist, Episcopal, Presbyterian, Christian and Evangelical Reformed Churches, and the local Jewish synagogue, joined together in the Delmo Corporation, bought the dwellings from the government, then offered them for sale at rock-bottom prices to the low income farm families who lived in them. But they did not stop

continued on page 26



FINISHING the interior of a new community center was six-week project for the twelve members of the ecumenical work camp who also demonstrate corporate living and Christian fellowship



The Rt. Rev. Norman B. Nash

Bishop Nash to Oversee European Convocation

THE Presiding Bishop has appointed the Rt. Rev. Norman B. Nash, retired Bishop of Massachusetts, as Bishop-in-charge of the Convocation of American Churches in Europe. He succeeds the Rt. Rev. Stephen E. Keeler, late Bishop of Minnesota, who died September 25 in Heidelberg, Germany, while making his regular semi-annual visit to Europe. In his new post, Bishop Nash will oversee seven Episcopal churches located in Paris, Nice, Geneva, Florence, Rome, Munich, and Frankfurt.

Bishop Nash retired October 31 as Bishop of Massachusetts. He is succeeded by the Rt. Rev. Anson Phelps Stokes, Jr., formerly Bishop Coadjutor. On November 3, the Rt. Rev. Frederic C. Lawrence was consecrated in Trinity Church, Boston, and now serves as Suffragan Bishop of Massachusetts. Consecrators were the Rt. Rev. Henry Knox Sherrill, Presiding Bishop; Bishop Stokes; and the new bishop's brother, the Rt. Rev. W. Appleton Lawrence, Bishop of Western Massachusetts.

THE Rev. David A. Crump has been named chaplain of Hobart College, Geneva, N. Y. Mr. Crump was graduated from Virginia Theological Seminary in 1953. He spent the summer of 1952 in England as worker in the East End of London with the Winant Volunteers (FORTH, December, 1952, page 13).

CHURCHMEN IN THE NEWS

David F. Maxwell: Unshakeable Conviction

IN 1916 the editor of a Philadelphia daily hired a redheaded reporter fresh from high school. The cub turned out to be news-nosed and omniscient, and in a few months had worked himself up from \$7.00 to \$25.00 a week. He was, incidentally, a Methodist.

Forty years later the cub was on his way to Moscow, to probe Iron Curtained corners with the sharp authority of a practiced analyst. But here the tale twists. The cub had not continued to rise until he was editor of America's leading paper, or even its top foreign correspondent. He was, instead, a lawyer. And, incidentally, an Episcopalian!

Despite the shift from breaks to briefs, David Farrow Maxwell fits smoothly into the mold marked American success story. For him reporting was the financial route to a law degree, and a law degree a passport to eminence. During 1957 he will hold the title of America's number-one lawyer, for last August his colleagues elected him president of the American Bar Association.

No one doubts that the right peg is in the right hole. Mr. Maxwell is a tough-minded, firm-handed administrator who knows the law as well as or better than any one of the Association's one hundred thousand members. New-minted attorneys may quake a little when he walks through the Philadelphia offices of Edmonds, Obermayer and Rebmann, where he is third-ranking partner, but they wouldn't work for anybody else.

Mr. Maxwell's grasp of parliamentary procedure is legendary, and he is an unassailable savant where his specialty, corporate law, is concerned. His last journalistic assignment was the editorship of the Pennsylvania Law Review before he got his LL.B. from the University of Pennsylvania Law School in 1924, but he has not metamorphosed into a chair-bound solicitor. Cases have taken him to Venezuela, Switzerland, Denmark, and even to India, where he untangled a complicated tax snarl for a client.

His trip to Russia was in the interest of a perennial client named Justice. He traveled with a group of equally distinguished lawyers, including the Bar Association's outgoing president. The company had a single-minded purpose—to investigate the status of law in the Soviet Union, to find out whether there was any legal system there that protected the rights of the ordinary citizen. Their findings have reinforced Mr. Maxwell's hatred of communism, both as a lawyer and as a Churchman. He is eloquent when he describes the joy he saw on the faces of Russian men and women crowding churches barely tolerated by their government.

"They live in an atheist state," he says, "and their freedom of worship may be short-lived, but they are making the most of it while they can... The Soviet leaders would have it otherwise, but they have learned that they cannot kill a man's conscience and that wherever there is a human being, there will be an inner feeling of adoration for our Lord."

Appropriately, the chain of events that brought Mr. Maxwell into FORTH focus began at an altar. Baptized a Presbyterian but reared in



"LAWYERS and Churchmen should stand together to protect freedom," says David F. Maxwell, American Bar Association president

Methodism, he married an Episcopalian, Emily Ogden Nelson of New York City, in 1925. "It didn't take her long to convince me," he smiles. He was confirmed, later serving repeated terms as vestryman of the Church of the Epiphany in the Mt. Airy section of his native Philadelphia. When the family moved to another suburb, Germantown, they transferred to the Church of the Good Shepherd, where Mrs. Maxwell is active in the Woman's Auxiliary.

At the moment, Mr. Maxwell holds no parish office, though he is always on tap as a committee chairman or program speaker. Last Palm Sunday he arranged a unique discussion of the trial of Jesus from the legal standpoint, with a district judge on hand to explain the ramifications of Jewish and Roman law that brought about the crucifixion. For the past three years he has spent a healthy share of his spare time as a director of the Christian Association of his alma mater, the University of Pennsylvania.

The Maxwells' daughter, Fairlie, now Mrs. William H. Pasfield, teaches Sunday school at St. David's in Arden, Del., with her husband, a duPont chemist. The three Pasfield children are one of their grandfather's principal hobbies.

David O. Maxwell, whose middle name cancels out a "Jr.," is currently completing a hitch in the Navy prior to joining his father in the Philadelphia firm. He is a 1952 graduate of Yale, Harvard Law School Class of '55.

Mr. Maxwell's words pound with the force of unshakeable religious conviction when he speaks of the Church in relation to the law, a conviction strengthened by his Russian experience.

"Lawyers stand forthright for a government under law and not under men," he says, "... the interests of Churchmen and lawyers are mutual, and they should stand together in protecting the freedoms which attracted our ancestors in the seventeenth century. There is in Russia, of course, a constitution which guarantees religious freedom but so long as the men who administer the law are not answerable to the people and so long as they continue to be

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On Your TV Screen

Family Life in Videoland

By the Rev. DANA F. KENNEDY

LET's get aboard the critic's steam roller and take a look at family life in videoland.

We must start by realizing that the spiritual and moral effects of the family shows are not the central concern of the producers. Their aim is to produce the kind of entertainment which will consistently attract large viewing audiences. The family "situation" format is a natural to do this for it gives the producers an all-inclusive clothes line on which to hand a weekly plot and still keep the program continuity which builds audience.

We all know how effective these family programs are in amusing us by a free play of imaginative exaggerations of our human idiosyncrasies (probably because we think we see the same absurdities every day, in other people of course). The producers do have certain standards regarding content but these center chiefly in making the programs as inoffensive as possible to all people.

I'd like to share with you some observations of mine regarding the family programs with the hope that you may write me some of your observations. I have divided the family programs into classes:

CLASS I *Father is simple—but we love him*

In this class, I group such shows as *The Life of Riley*, *The Adventures of Ozzie and Harriet*, *The Danny Thomas Show*, *My Little Margie*.

Frothy, zany, superficially lovable, these shows have absurd conflicts sculptured into gargoyles of our human predicament. Though these

shows are entertaining and have flashes of real objective insight into our selfish behavior, they are fundamentally misleading if the viewer takes at all seriously the notion that this is the way family love conquers all.

Generally, the central humorous theme is that father is lovable but when it comes to brains and responsibilities, certainly he is no match for his children, let alone his wife! Conflicts are mainly supercilious and manufactured. Their settlement is all too mechanical and easily accomplished to give much insight into life in a real family. Their notion of love is hardly Christian in its portrayal of the way grownups act toward one another and toward their children.

CLASS II *Marriage is a mock battle with a happy ending*

I group here *December Bride*, *I Love Lucy*, *I Married Joan*, *Amos and Andy*, *The Honeymooners*.

The characteristics of these family shows are the same as in the first class but the emphasis is on the battle of the sexes rather than on father's feeble efforts to prove his worth to his family. It is a theme popular to the point of driving Lucille Ball to boredom. It adds a weird new dimension to intra-family strife and bad good-neighbor relations. Some comic bits are good. For example, some of Lucy's wonderful parodies of human nature are clowning at its truest best.

The lights and shadows of passing emotions that flit over Jackie Gleason

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CHURCHMAN Robert Young studies script between scenes on set of *Father Knows Best*, television series about believable people

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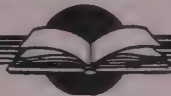
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READ A BOOK



Reviewed by
The Rev. FREDERICK C. GRANT

THE eyes of all Christians and Jews have recently been turned in the direction of Palestine. In fact, one may say that the whole world is watching the eastern Mediterranean area, these days.

The discovery, in 1947, of a collection of ancient manuscripts sealed up in jars, in a cave on the northwest corner of the Dead Sea, and the later discovery of more manuscripts in neighboring caves, have kept scholars and ordinary readers alike keenly aware of the importance of this region. In recent months, of course, the Suez dispute has intensified everyone's interest in what is now called the Middle East—but still should properly be designated the Near East.

The modern reader has had for some time, fortunately, a magnificent and not too expensive atlas of Palestine and the Bible. The *Westminster Historical Atlas*, first published in 1945. A new edition, just published, brings the work up to date, with information on the Dead Sea Scrolls and other discoveries of recent date.

All but the very latest (Muilenburg's identification of Gilgal, two years ago, and Johnson and Pritchard's identification of Gibeon, made last summer) are recorded and entered on the maps. The text is interesting and accurate, and covers not only the geography of Palestine but also its history, especially the history of the period covered by the Bible.

The editors are two biblical experts at McCormick Theological Seminary in Chicago, Professor George Ernest Wright (for Old Testament) and Professor Floyd Vivian Filson (for New Testament). There is an introductory article by Professor William Foxwell Albright of Johns Hopkins University, the acknowledged dean of Palestinian archeologists everywhere.

In addition to the thirty-three maps in full color (drawn on a new principle of cartography, and extremely clear and interesting), there are many excellent pictures from photographs. The price is very reasonable for these days—\$7.50. This Atlas should be in every church school and public library, and in most clerical libraries.

And now comes still another Atlas, superbly done and most attractive in format. It is Nelson's *Atlas of the Bible*, edited by L. H. Grollenberg, O.P., translated (from the Dutch) and edited by Joyce Reid and Professor H. H. Rowley of Manchester University. There is a foreword by Professor Albright and a preface by Roland de Vaux O.P. It is a product, mainly, of the great Dominican *École Biblique* at Jerusalem. Father Grollenberg is, among his other qualifications, an expert photographer, and the 408 superb illustrations make the Holy Land live for the reader.

The maps are based on the latest researches and are mainly self-explanatory: they carry lettering about the place names, so that the beginner will know what these were famous for—the same system followed in some of the fine National Geographic Society maps. The work is more expensive than the Westminster—just double the price (\$15.00), but worth it. Both atlases have thorough and accurate indexes, which

• DR. GRANT is Professor of Biblical Theology at Union Theological Seminary, New York City.

are a great help, in fact indispensable, not only to the ordinary reader but to every user of these works.

The flood of books on the Dead Sea Scrolls does not cease! Among the latest are a new translation by Theodor Gaster and a scholarly description of the locale and its history, *The Qumrân Community, Its History and Scrolls* (New York, Macmillan, \$3.25) by Professor Charles T. Fritsch. But the best, most comprehensive work is still that by Millar Burrows, *The Dead Sea Scrolls* (New York, Viking, \$6.50).

The discovery of the scrolls has been a great encouragement to textual scholars: we now have manuscripts of Old Testament books which are centuries older than any hitherto known. And the text is substantially the traditional one, with many readings which support the ancient Greek version, the Septuagint. (These readings were taken into full account in the *Revised Standard Version* of the Bible.) But at the same time the discovery has encouraged the wildest speculation on the part of those who are not fully acquainted with ancient history and thought or with the accepted methods of literary and historical criticism.

The scrolls have been a great test of scholarship: some of the most fantastic and impossible feats of pseudo-scholarship have turned up, often in public print, in reviews, in articles, in sermons, and speeches! For example, we are told that one manuscript reads, "When God begets the Messiah," an expression no Jew, ancient or modern, could have used! It should be translated, "When God causes the Messiah to exist, or live"—i.e., when he causes him to be born.

Another suggestion is the fantastic notion that both John the Baptist and Jesus looked upon the Qumrân "teacher of righteousness" as a saintly figure and tried to model their own lives upon his! Another is that this teacher was crucified, whereupon his disciples awaited his resurrection and ascension—a pre-Christian Passion a hundred or more years before Christ was born!

On the contrary, it has not even been established that the Qumrân community belonged to the Essenes, though wild surmises have been made about the influence of Qumrân upon the Christian religion, and es-

Churchmen in the News

continued from page 23

unscrupulous in their regard for the religious precepts of our Saviour, there is little likelihood that people there will enjoy the true freedom of religious worship as we understand it in this country . . .

"For three hundred years the American people have cherished the spiritual concept that the rights of man to freedom are personal to him from the Creator and not from the State. It is essential that we speak out in concert to defend this concept of government which has guided us to a life of human dignity and material abundance."

EPISCOPAL SERVICE FOR YOUTH (FORTH, May, 1951, page 10), an agency offering skilled personal counselling for young people, has elected as its national president the Rt. Rev. Charles L. Street, Suffragan Bishop of Chicago, succeeding the Rt. Rev. Jonathan G. Sherman, Suffragan Bishop of Long Island.

pecially upon the Gospels—above all the Fourth Gospel! Moreover, the sacramental meal of the Essenes is not at all a proved fact, nor the Messianic significance of the banquet described in one of the manuscripts, nor even the theory of "two messiahs," one from Israel and one from Aaron. Both are probably merely "anointed ones"—the Aaronic being a high priest, the other perhaps "king of Israel."

A good corrective to this wild torrent of speculation is Father Geoffrey Graystone's *The Dead Sea Scrolls and the Originality of Christ* (New York, Sheed and Ward, \$2.50). But an even stronger corrective would be a revival of biblical scholarship among both clergy and laity! No wonder these preposterous notions get accepted, when the very clergy of the Church—as Alfred Tennyson once said—are "priests of a religion who cannot read their own sacred books," and have to depend upon outsiders for their translation and interpretation. It was no real service to the Christian faith when, a generation ago, candidates for Holy Orders began to be "dispensed" from Hebrew and Greek.

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Ecumenical Work Camp

continued from page 21

when the deeds were signed. They saw that no sense of community had developed among the citizens of the colonies, that they had almost no conception of group responsibility and leadership. Delmo has been trying to do something about it—beginning with a social program to ease economic difficulties. Education is encouraged, too, with a series of scholarships offered by the Corporation.

Our work camp had two purposes: one, physical, the other psychological. With our hands we were to finish the interior of a new community center and completely remodel and rebuild the kitchen. With our lives we were to demonstrate corporate living, close fellowship, shared worship, Bible study, recreation, and work.

There were twelve of us—ten representatives of different parts of the United States, a girl from Thailand—and myself. Especially important, two boys from each of the ten colonies came every week to stay with

us, share our life and work. This was the core of our leadership training program, giving the boys a first-hand look at community and leadership in operation.

The work was new to us all, which gave it a relish that lasted until the final day. We put up rafters, installed insulation boards in contrasting colors on the walls, Ceilotex on the ceiling, rubber tile on the floor. All this made us experts in hammering nails straight, though most of us had reminding bruises on our fingers and fingernails until we became perfectionists in the art of hammering.

In the kitchen we had to be architects as well as workmen, and we made every mistake a neophyte could make. Pulling out and re-doing was frustrating at times, but we learned from it, and it convinced us that nothing was impossible. The result was a shining, modern kitchen.

But our most important work was getting to know and understand the people of North Lilbourn, and making them like and understand us. To break the ice we started a recreation program. Every evening for an hour and a half we played organized games, with all age groups participating—in the midst of the laughter and fun a real feeling of group identification began to develop. Once a week we had an evening of entertainment, after which a few of us would drop in on two or three families in their homes, chat and exchange a bit of friendly gossip. We always urged our hosts to return our calls, and after a while they felt free to drop in on us.

We were not surrounded by friends, however. We had been warned that people in the main part of town were not in sympathy with our work. At first I found this difficult to believe, but one Sunday morning I had my first taste of their attitude. We all, including our two boys from one of the colonies, went to a Protestant church in downtown Lilbourn. Several people looked at us with distaste and left the building, preferring to miss services than stay where we were.

Later that week another minister called our camp and told us courteously that he would prefer that we did not visit his church as an interracial group. Before the summer was over, however, a church of the same denomination had invited us to come, and the congregation received



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us very cordially. Usually we went to Negro churches, where we were welcome, and we could help in Sunday school classes. Our purpose would have been defeated if we had not gone as a group, and we never compromised on our beliefs.

In our camp the atmosphere and tone were set by our fellowship in Christ as one people. Each day began and ended with worship. Our Bible study and discussions were interesting and stimulating.

Our six weeks were not all work and no play. Swimming and after supper walks were often highlights of our day, and we were treated to a vacation in the Ozarks, where we rested and drank in the beauty of the mountains.

We all came to like and admire the eight boys from the colonies who camped with us. They were fine young men, interesting and capable of real initiative. I know that if they are given the opportunity for education they deserve they will do outstanding jobs in their chosen fields. Whatever ideas of leadership they learned from us we know will be used to the advantage of everyone who touches their lives.

I wish that, before I go back to India, I could visit North Lilbourn again, sit for awhile in the living rooms of those friendly, humble, and sincere families. Without their encouragement and co-operation our work there would have failed—but every work camper left with a warm affection for the people and their children, and a personal share in the problems of their existence. My summer in the Bootheel was one that has enriched my life.

THE National Council has approved the plan of the Christian Social Relations Department's Division of Christian Citizenship to develop a traffic safety educational program on a churchwide basis. The resolution adopted states that the program is designed "to make people of the Church aware of their moral responsibility to help reduce traffic accidents which have reached shocking proportions and which exact a toll of almost forty thousand lives annually. The program will seek to reach youth as well as adults."

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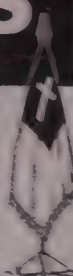
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Industrial Mission

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to start an official committee to encourage organization of workers into unions. But this failed to impress them as much as the fact that their bosses were Episcopalians.

There is, Mr. Musselman said, a "deposit of resentment" against the Church among America's workers. A Detroit veteran of labor's "violent period" phrased it, "When we were fighting bitter battles against extinction you'll find very little the Church did—you were on the side of management."

Led by Mr. Musselman, spelled by his assistant, the Rev. Richard J. Hardman, president of SPIM, the priests shared their experiences in the field. It was clear why each of them had been asked to come. In many cases the same story was repeated, differing only in details and the accent of the narrator. It drew a picture of a small to middle-sized town in the East, South or Deep South, with lingering rural overtones and an old, homogeneous Episcopal

parish composed of well-to-do, middle to upper-class members of the population. Suddenly church and town were inundated by floods of workers as new industry moved into the region.

On the surface it was a success story. Church membership had doubled or tripled, the Church school was overflowing, a new parish house was going up. But in terms of the Church's redemptive mission to the whole community it was deceptive prosperity. The incoming communicants were superintendents, plant officers, junior executives, upper echelon white collar workers. Only an occasional machine operator or manual laborer appeared. In the South his shopmates were often siphoned off by a fundamentalist group. Sometimes they were hereditary Roman Catholics. Frequently they had pulled up their religious roots when they left their home towns, and were ready to consider another affiliation—but not with the Church their bosses went to.

One priest said with rueful honesty, "How are you going to convince them we're not the executive church when we are the executive church?" Another remarked, "Get a wage worker to come to a parish meeting. He sees right away he doesn't belong."

One Southern rector credited Seabury Series parents' classes with peacemaking in a parish divided into warring camps in reflection of a bitter labor-management dispute that had flared in the neighboring plant. "There was one thing they had in common," he said, "their children. They realized that they had a religious responsibility—a job had to be done."

But few accounts were so positive. A priest from a district dotted with mining camps bared a gnawing discouragement. There seemed no way to translate the Prayer Book into the lives of coal miners brought up on the "Are you saved?" type of service. A Southern parson had supported union organization, had been warned by a company official to keep the Church out of things that did not concern it. Another's church had been picketed in a jurisdictional squabble between two locals involved in construction of a new parish hall.

Only a few had not had to face the

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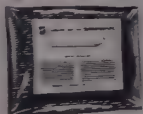
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Industrial Mission

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uncomfortable truth that communities tend to split down the middle, that parishes are either labor or management, but rarely both.

Certain questions were like buoys, occasionally submerged by the verbal tides, but invariably bobbing to the top again. Among them were:

What is the nature and role of the Church in our urban-industrial civilization? What is the role of the laity?

How can we communicate to the community, let the workers know we are God's Church, not the executive Church? What about management and supervision—is there another level on which we must communicate to them?

Who needs whom? Does the worker need us or do we need the worker?

What kind of people are these workers we are talking about? Do they want to be treated as a separate cultural group? Aren't management employees workers too? Why does a man join a union? Should we think

of the worker in terms of where he works or where he lives?

Is there anything wrong with paternalism? Is enforced conformity a moral issue?

Should the Church concern itself with union practices? Do politics belong in the pulpit? Do we as a clergy and as a Church have a doctrine of work?

Do we need a new literature and a new approach aimed at the Blue Belt, the Fundamentalist-educated worker? Does our printed matter presuppose an intellectual and social level unfamiliar to the children of machine and mine workers?

Do you have to be a college graduate to be an Episcopalian? Are all of us convinced that we have a universal message?

There were no scheduled speakers at Kirtos House, but trouble-shooters who had coped with particular, practical problems were asked for comments as the discussion moved into their range. One of them was the Rev. Joseph W. Merchant, specially-invited Congregational minister who

continued on page 30

NEEDED: SOMEONE TO LOVE A BLIND CHILD



TO BE A CHILD is to believe in love . . . to believe that God will help you grow up strong . . . to believe that tomorrow you'll know how to care for yourself. But to a blind child in darkness and poverty the most important thing in the world is to have someone's love.

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National

FIG. 23. Ca^{2+} and Mg^{2+} concentrations in the plasma and urine of the patient.

continued from page 29

Another was the Rev. Hugh C. Where Jr., director of the neophyte experiment tentatively titled the Detroit Industrial Mission, who is carrying on a unique and enthusiastic ministry to workers within the framework of their jobs. The Rev. William S. Van Meter contributed a masterly and illustrious history and analysis of the labor movement and the men who move it, past, present, and future. He is rector of St. Paul's Church in General Electric's bastion, Schenectady, New York, and a former Deputy Labor Commissioner in the State of Oregon.

Out of three and a half days at Glen Summit came a double list of recommendations, one to be transmitted to General Convention in 1958, one for the immediate guidance of the Urban-Industrial Division. Out of it, too, came a clearer concept of a changing culture, and a

Penny little Po Beh is a leprosy patient in a Korean mission hospital where funds are scarce and facilities limited.

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There was a representative of both management and labor at Glen Summit who was never forgotten—another frequenter of mountaintops, a manual worker from a carpenter's shop in Nazareth.

THE National Council has approved the appointment of the Rev. Clarence W. Brickman, rector of St. John's Church, Tampa, Fla., to the Unit of Parish and Preparatory Schools in the Department of Christian Education.

It was announced also at the National Council's October meeting that Mrs. Muriel S. Webb, Associate Secretary of the Department of Christian Social Relations, has been appointed to the post of Assistant Director of the Department.

The name of the Department of Promotion's Speakers Bureau has been changed to the Speakers Division.

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On Your TV Screen

continued from page 23

son's face are at times entralling to behold, but most of this type of show is shouting, recrimination, sarcasm, sly and not-so-sly digs at one another. The fact that in the last minute of the program all is put aright only adds to the general phoniness of the whole performance and the superficial characterization of love.

CLASS III Just plain John Does—but oh how we suffer

This group includes *Love of Life*, *As the World Turns*, *Brighter Day*, *Guiding Light*.

These are the TV versions of the radio soap operas. They are not, in my opinion, as adaptable to TV as to radio because seeing limits the viewer's imagination. Some of these are not specifically family shows but they are closely related. Their essence is tear-jerking by emotional stabs and bludgeoning. They seem to aim at vicariously lifting the viewing house-and-family-bound wife into a realm where she feels her problems are understood, and on screen, at least, are endured by good looking people who suffer just as she does while remaining intelligent, suave, and clever. The danger of such shows is the same danger which is involved in suggesting any short-cut, superficial remedy to people with emotional problems.

CLASS IV One-time programs involving family life

A few of these are *Taming of the Shrew*, *Patterns*, *Marty*, *Onions in the Stew*. It is impossible to make any group comment on this class since it ranges from the ridiculous to the sublime.

CLASS V Family life somewhat as it is

The Robert Young show, *Father Knows Best*, and Peggy Wood in *Mama* (FORTH, January, 1955, page 24), which show, I understand, may be coming back on CBS, are examples of family shows which treat the family with respect, truthfulness, and love. Problems are brightened, situations sharpened, and plots quickened to tell the story within the half-hour time span, but on the whole, the characters are believable

continued on page 32

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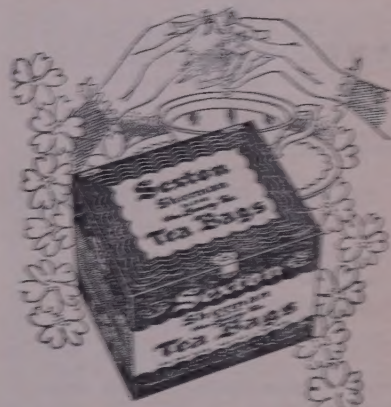
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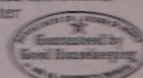
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Music To Your Ears

continued from page 5

University. There is *Music of Jubilee*, with organist E. Power Biggs and a chamber orchestra conducted by Richard Burgin. This is all Bach, and all wonderful.

A kind friend directed us, not long ago, to a work which had completely escaped notice, the *Weihnachtsbaum* Suite of Franz Liszt. Liszt wrote this group of twelve piano pieces as a Christmas present for a grandchild. It is offered complete on the SPA label, and seven of the pieces are to be found on the Bartok label.

And then there are those two utterly magical works, Menotti's *Amahl and the Night Visitors*, done by the original cast on Victor, and Berlioz' *L'Enfance du Christ*, recorded for Columbia by the Little Orchestra Society and Thomas Scherman. If this seems an odd pairing, there will be no apologies made: both works are marked with the mystery which is peculiar to the Advent and Christmas seasons.

This discussion, which began with Silent Night, has left it far behind. What about it? Well, perhaps no other Christmas carol has all its qualities; perhaps no other is at once as reverent, as tuneful, as sweet, as calm, as lovely. In attempting to enhance it, arrangers have over the years given it many a new harmonic dress. Not all are successful, but one of these arrangements has lingered long in the mind, the version recorded several years ago on the Angel label by the St. Paul's Cathedral Choristers.

Sing Nowell!

THE National Canterbury Association, the Episcopal student movement, will allocate approximately one half its 1957 Lenten Offering to the Church's work among the Navajo Indians. The remainder will be used to help support the World Student Christian Federation.

In previous years the Offering has contributed toward the Christian University Center in Hokkaido, Japan (FORTH, February, 1955, page 8) and for Student Christian Movement literature in India, as well as continuous support of the WSCF.

On Your TV Screen

continued from page 31

people with goodness and badness, succeeding and failing, sad and happy.

Their problems are real and they tackle them with much the same strength and weaknesses that characterize life. Father and mother are people with concern, responsibility and judgment. You sense that love is not a sentimental goo spread like sticky jam over an absurd conflict to make it all well again but rather an abiding care, respect, and self-giving to one another.

The families of video land are like the families in magazines and novels. Their purpose is to entertain. Their effect on us is good or bad depending upon our ability to separate truth from phoniness.

There is the constant danger, however, that this picture of gay conflict among lovable people, when TV-watched over a long period of time, may come to be regarded as basically normal and desirable family life. In comparison, real life may come to seem to be full of ugly deviations.

In any case, if our time is worth anything, why not be choosy and pick good programs.

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The Third Sunday after the Epiphany, the Sunday nearest to the Feast of the Conversion of St. Paul, January 27th, 1957, has been designated as Theological Education Sunday. On that day offerings will be taken for the support of our Theological Seminaries.

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